THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

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(LETTER 3)

Bellingham ——, 1823.

TO THE MINISTERS AND MEMBERS OF THE METHODIST EPISCOPAL CHURCH.

DEAR BRETHREN.—In my last, I gave you my views of the doctrine of the TRINITY; I now proceed to examine other dogmas of your church, which I consider equally erroneous; and which I think are so intimately connected with the above named doctrine, that they cannot be supported without it. I shall first make some remarks on infinite and vicarious atonement, and the infinite evil of sin. 2d. I shall examine the UNMERCIFUL doctrine of ENDLESS MISERY. When the doctrine of the TRINITY had once become a popular doctrine of the Christian Church: and was established as an article of her faith; each person in the Godhead had a particular character assigned him. The Father was a Monarch full of *justice and vengeance:* The Son was the Creator full of *mercy and love:* The Holy Ghost proceeded from both Father and Son, and seemed to partake of the nature of both; and his office was to obey them, and execute their designs. When it was admitted that the Son was co-equal and co-eternal with the Father; and as occasion required, the Father himself, and that he died to atone for the sins, original and actual, of the whole world, and suffered for and instead of mankind, it followed that the atonement was both infinite and vicarious. The doctrine of the infinite evil of sin, probably grew out of infinite atonement. If the atonement had been considered infinite and sin finite, one would have borne no proportion to the other; and theologians in order to keep up a show of consistency, affirmed that sin was an infinite evil, because it was committed against an infinite Being. I know of but one preacher, however, in your church the Rev. T. M. who believes the Deity suffered in the work of redemption, although it seems impossible, consistently, to avoid such a belief, if Christ died; and Christ be the Deity as you affirm. We cannot believe that God suffered, because suffering implies imperfection. If only a finite being suffered, the atonement could not be infinite. God could not suffer; and if an atonement was made, it was made by a finite being, therefore the atonement was not infinite; and if mankind suffer for the sins which they commit, the atonement is not vicarious—mankind do suffer for their sins, therefore the atonement is neither infinite nor vicarious. The argument that sin is infinite, because it is committed against an infinite law, or an infinite Being, is so silly that a child ought to be ashamed of it. By the same reasoning we should say that all our acts are infinite, as they all have a reference to God some way or other; they being all consistent with, or contrary to the eternal rule of right. No finite being can do an infinite act—man is finite, sin is an act of his, therefore sin is not infinite. This brings me secondly, to an examination of the *doctrine of Endless Punishment.*

If I were to admit the doctrine of infinite and vicarious atonement with the infinite evil of sin, I could not avoid the doctrine of Universalism; for if sin were infinite and vicarious; if Christ died for and instead of the transgressor, and answered the demands of the law for and in his stead, why does he stand in jeopardy every hour? Is he not safe? I will not however take the advantage of an absurdity, believed by an opponent to refute another absurdity believed by him. I have conscientiously given you my reasons for rejecting several of your articles of faith; and I shall now candidly give you my reasons for rejecting the popular doctrine of *Endless Misery*, and consequently embracing that of Universal Happiness. I have already proved that sin is *not* infinite, therefore it cannot deserve infinite punishment. God is just, and will proportion the punishment to the offence; therefore the doctrine of endless punishment is false. I know you reject with a just abhorrence the doctrine of particular and individual *election and reprobation*, but I confess I was never able to see the great difference you talk of between fore-knowledge and decrees. It is impossible there should be any contingences with Omniscience. I am confident that you will not allow God ever made one soul to be endlessly misera-

ble; but if any ever should be, I can very easily prove that he made them for that express purpose. There are two ways in which you try to prove that notwithstanding multitudes will be irrevocably lost, that God did not make them for that purpose, but to be saved; both of which I shall examine and refute.

1st. You say that his knowledge has nothing to do with their conduct, and you endeavor to illustrate and prove it by the following simile:—You say a man looks out of his window and sees another man walking along the street past him: Now you add, the first man's seeing the other walk was not the cause of his walking, but the contrary; the last one's walking was the cause of the first one's seeing him walk: So you say, that the sinner's going to hell is the reason why God sees, him go there, his knowledge being founded on our conduct. What you say of the men is true, but when you apply it to the Deity and his creatures, it is a mere sophism. The first man did not create the other nor give him his ability to walk past his house, therefore it is not an ingenuous argument. Before God made man he knew what he would do;—he knew whether he would be endlessly miserable or happy: He gave him all his moral and physical powers, and if they lead him to *endless misery*. he knew they would, and gave them to him for that purpose. I beseech you candidly to weigh the following arguments and see whether you are able to answer them. The President of the United States possesses creative power and infinite wisdom:—he informs the Members of Congress that he will make a rational immortal being, to go to the south pole where he is to enjoy perpetual felicity,—the day of creation arrives, the creature is made—he is told where he must go to be happy—power is given him to go there; he is told if he goes to the north pole, he will be confined in endless misery—he is then left at liberty to go where he pleases, and he goes directly to the north pole, and is shut up to endless night. The members of Congress ask the President if he knew the creature he made, would go to the north pole, and be miserable; the answer is yes, I knew it:—and did you make him to go there? No—I made him to go to the south pole, where I intended he should enjoy perpetual happiness, but you see he has frustrated my gracious design concerning him: for he has gone to the north pole and is shut up in everlasting despair. Now I ask, would the Members of congress be such dupes as to believe him? Would they believe that the president knowing that he would go to the north pole and be miserable, made him to go to the south and be happy? Would they not think all his professions of love a mere cheat? Could they believe he made him to be happy, when he knew he never would be; but on the contrary, knew he would be miserable? I ask further, could they think the President a good man, in exerting his power to make a being who he knew would, and consequently designed should be miserable? Would a farmer raise animals, knowing they would not answer the purpose for which he designed them, nor indeed any valuable purpose? Would the manufacturer manufacture goods to sell when he knew he could never sell them, but should lose them and all his labor?—Would the Misssionaries go to India to preach to the Indians, if they knew they should do them no good, but should be the means of making them more wretched than they are? Would any of you, my brethren, purchase an article knowing that it would not answer the purpose for which you purchased it? Can you think, then, that God made men to go to heaven when he knew they would never go there? Do you think he is less wise or less consistent than yourselves? I trust you are satisfied it God knew any would be miserable before he made them he could not have made them for happiness, and as he could not have made them for happiness; and as he could not have been indifferent, but must have had some design in making them, he must have made them for misery, and if he made them for misery, he is a wicked Being, and deserves to be hated by all his offspring; and the Calvinists are justifiable in desiring to dethrone him.—What benevolent mind, but would wish them success?

There is another way in which you endeavor to clear the Deity of blame in sending men into everlasting misery. You say there may be contingencies with Omniscience; and to illustrate it, you say that God has created thousands of worlds, but there is room for millions more. Now you add, Omnipotence only implies power that can do all things possible to be done, and not power that does all possible things. So say you Omniscience only implies wisdom that *can* know all things, and not wisdom that *does* know all things. This also is a subtle sophism, a mere subterfuge, well calculated to deceive the artless. You say there is room for more worlds, and that God can make more, but how do you know it: The whole force of your argument rests on what you have taken for granted, which is not self-evident and which you cannot prove. The scriptures say, "known unto him are all his works from the beginning;"

and the prophecies of the Old and New Testaments, give us all possible reason to believe that God is not ignorant of what is in futurity. Wisdom is the fullness of the Godhead and the essence of the divine nature: It is that attribute of the Deity, by which he is directed in all his works. Wisdom must say, what must be left undone, and what is proper to be done, and Omniscience must obey its mandate, otherwise inconsistent things might be done by Jehovah!! God's ignorance of what will take place in futurity, does not place his character in a more amiable light, than if he knew and designed it. There is not much to choose between an ignorant God and a wicked one, especially if the ignorant one might know if he would. One suffers his offspring to be lost, because he has no disposition to save them, and the other because he does not know they will be, and is too indolent to exercise the *wisdom and power*, which he possesses to make them happy. Permit me to say, my brethren, that although I am a mortal enemy to Calvinism, I do think it more philosophical than Arminianism; and so far as the two doctrines relate to the character of the Deity, I can see nothing to choose between them.

I come now in a more particular manner to offer you some of my reasons for embracing the doctrine of the final Happiness of all men. "Behold I bring you good tidings of great joy, which shall be to all people." How could the angel say, "to all people," if but a part only would be benefitted by the gospel. "The Father sent not the Son into the world to condemn the world, but that the world through him might be saved.—For the Son of man is not come to destroy men's lives, but to save them.—For as in Adam all die, even so in Christ shall all be made alive.—For he must reign till he hath put all enemies under his feet.—The last enemy that shall be destroyed is death.—For he hath put all things under his feet.—And when all things shall be subdued unto him [mind, *unto him*] then shall the Son also himself be subject unto him, [observe the same words, *unto him*] that put all things under him, that God may be all in all.—And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth or things in heaven.—That at the name of Jesus every knee should bow, of things in heaven and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.—That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth even in him.—For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth.—And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.—God is *Love.—There is no fear in Love; but perfect love casteth out fear: because fear hath torment.—He that feareth is not made perfect in love.*" These texts of scripture which I have quoted, I candidly think, prove to a demonstration, and beyond the possibility of contradiction, the final happiness of all men. The bible never contradicts itself, and if the happiness of all men can be proved by it,—endless misery cannot. As to those texts which *partialists* quote to prove that innumerable multitudes will be inevitably lost, I can easily prove they have been all wretchedly perverted, and have no reference to any transactions beyond this world. Take a short explanation of Mat. xxv. 46, "And these shall go away," &c.—Our Lord's prophetic discourse in the 24th and 25th chapters, is founded on a question proposed by the disciples. "Tell us, when shall these things be," &c. The conjunctions and adverbs are so used in these chapters as to make it next to impossible for an intelligent unprejudiced mind to carry these scenes there described beyond the destruction of Jerusalem. Christ had said in the 25th chapter, "Behold your house is left unto you desolate," &c. The question of the disciples was founded on that remark:—They wished to know when the Temple and City would be destroyed, and what would be the signs that should precede it, and the end of the world, or of the Jewish dispensation. Christ immediately gives them a most sublime and awful description of that dreadful event,—and he says in the 34th verse of the 24th chapter. "Verily I say unto you, this generation shall not pass away, till all these things be fulfilled." The 25th commences with "Then," at that time, and the connexion is kept up to the end of the chapter. That generation passed away almost 1800 years ago, and there is no other alternative, but ingenuously to acknowledge that the events described in these chapters, were fulfilled before that generation passed away, or that Christ was a false prophet. I should be glad to say more on this and similar texts that have been quoted to prove the doctrine of endless misery, but I have not room in this letter: I pray you

to examine the scriptures for yourselves ;—it is possible you are in an error. "Perfect love casteth out fear." Is it possible to believe the doctrine of endless misery, and not tremble with fear? Who would be safe? Who could enjoy perfect love, and view themselves and all their tender and beloved connexions exposed to endless ruin every *moment?* O my brethren, I hardly know how to bid you adieu; I wish I could see you all face to face: and answer your every objection to God's free unbounded and impartial LOVE to mankind. You think it impossible that a man who has committed but one sin and dies without a supernatural conversion should be saved; yet you think a man may live to be old and sin all his days, and repent a few hours before death and go to heaven. You think a man may commit many murders and live a few years, and repent and be saved, yet if a man commits one murder and has no opportunity to repent here, he cannot be saved.—You ought to be careful haw you limit the mercy of God or bound his goodness by earth's contracted span. He is unchangeable and will be the same benevolent Being in the world to which we are hastening, that he is here. The popular theories of the various partialists or believers in endless misery seem to me to amount to the following: God existed one eternity alone, and then made angels pure and holy;—one of them became unholy, being moved to sin by a holy principle inherent in his holy nature, and drew a multitude of his holy brethren after him, and was cast out of heaven into a lake burning with brimstone, and there confined. God at length made the earth, and created a man and woman and placed them on it to till the ground:—He planted a garden with a variety of fruit trees, and gave them liberty to eat of all except one, which he forbid them to touch on pain of death. They being holy had no disposition to disobey, and lest they should not, the Lord sent or permitted to go (which is the same thing) the angel which he had some time before cast out of heaven, to tempt them to transgress his law. This wicked angel took possession of the body of a snake, or according to Adam Clark, a monkey, and watched his opportunity when the woman was alone, and persuaded her to eat an apple, cherry or peach. She finding that the fruit was good and had made her wise, like a good wife carried some to her husband and his eyes were opened also, and they both became as gods knowing good from evil. The Father was about to punish them according to his word, but his Son offered to die in their stead,—the offe was excepted, the Son died—the purchased reconciliation has been made known, man continues dead in trespasses and sins, and goes astray from the womb, and naturally hates God and all good. Yet lest he should be saved, Beelzebub and a host of subordinate devils are permitted to wander about and counteract the various designs of the Son. Almighty power sometimes prevails and snatches here and there a solitary individual from the verge of endless ruin, but original sin and the devil are generally too strong for Omnipotence, and the greatest part of mankind are hurried by them through this wicked world down, down, down to the chambers of endless night, where the vengeance of the God of infinite love and mercy, is wreaked upon them to endless ages; while devils sport themselves with their groans and lamentations; the God of tender compassion laughs at their calamity—heaven resounds with the praise of Jehovah for his infinite goodness for saving a few, when Christ made a vicarious atonement for all. The saints look down from the battlements of heaven, and shout forth transporting songs of victory, and make the heavenly arches ring with loud acclamations of joy, that they have escaped the demerit of their crimes, and that while their fathers and mothers, brothers and sisters, husbands and wives, beloved friends and relatives are wrapt up in the keenest despair, they are safe and happy!!! O my brethren, do not let the chimeras of a too warm imagination deceive you. Universalism is not that licentious doctrine, you think it is.—It does not give men the least license to sin. It teaches that no man can transgress the eternal rule of right with impunity.—It teaches that every man will be punished and rewarded according to his works: It teaches that God will by no means clear the guilty; It teaches that the government of God is purely parental and that all punishment is disciplinary, and designed to reclaim the offender. I do not believe the doctrine of endless misery ever made any one any better. Slaves are not so likely to be virtuous as freemen. I expect that my name will be cast out as evil, for believing that all men will be saved; but when I read that the last enemy shall be destroyed which is death, how can I believe that there will remain innumerable beings, enemies to God and themselves, suffering the pains of eternal death, when death is destroyed and no enemies are left. I only believe your prayers will be answered. You pray that all may be saved, and I believe they will. So long as I honestly believe the doctrine of Universal Salvation, I shall endeavor zeal-

ously to inculcate and spread it among my fellow men, regardless of the threats and anathemas of bigoted zealots. My prayer to God is, that Israel may be saved, and I believe they will. Yes, I believe the time will come when all the human family will be made virtuous and happy, and enter one *temple* and worship one God, and chant one song of universal praise to Jehovah forever and ever. Transporting, delicious thought! Universal Glory to God in the highest, and on earth peace and good will to men! I bid you adieu, but it is only for a little season—we shall shortly see eye to eye, when none will be left to say, know ye the Lord, for all shall know him from the least to the greatest. While I honestly beseech you to think on what I have written, I subscribe myself yours most affectionately.

ELIPHALET CASE, Jun.

THE COFFEE HOUSE OF SURAT.

AN ORIENTAL APOLOGUE.

From Etudes de la Nature, par M. de St. Pierre.

(Concluded from page 275.)

"It is the same," added the disciple of Confucius, "with God as with the sun. Every man believes, that he exclusively possesses the Deity in his own chapel, or at least, in his own country. All nations imagine, that in their respective temples, they inclose that glorious Being whom the visible universe cannot contain. But is there a temple comparable to that which God himself hath erected, to collect all men, as it were, in one communion? All the temples of the earth are but imitations of the universal temple of nature. In the greatest part of them, we find places for absolution, and vases of holy water, columns, cupolas, lamps, statues, inscriptions, books of the law, sacrifices, altars and priests. But in what temple is there a sacred vessel so capacious as the sea, which is not contained in a shell? Columns so noble as the trees of the forest, or of the orchards loaded with fruit? A cupola so sublime as the firmament? Or a lamp so resplendent as the sun? Where can we behold statues so interesting, as a number of rational beings who mutually love, and aid, and hold converse with each other? Inscriptions more intelligible or more devout than the bounties of nature? A book of the law so universal as the love of God, resulting from a grateful sense of his goodness, or as the love of our fellow creatures, so intimately connected with our own welfare? Sacrifices more affecting than hymns of praise to the universal Parent and Benefactor of all; or than the tender sensations with which we regard those, with whom it is our duty to participate in all the blessings of existence? In a word, an altar so sacred as the heart of the good man, of which God himself is the priest? Thus, the more exalted the idea which man entertains of the omnipotence of God, the better will he become acquainted with him;—and the greater the degree of indulgence with which he treats his brethren of mankind, the more will he imitate his goodness. Let not him then who enjoys the light of the Deity, diffused throughout the universe, despise the superstitious man, who perceives only a small ray of it in an idol, nor even the atheist who is totally deprived of it; lest, as a punishment of his pride, he meet with the fate of this philosopher, who, wishing to engross the light of the sun, became blind, and was reduced to submit to the guidance of a poor negro and his lamp."

Thus spake the disciple of Confucius; and the whole company in the coffee house, who had been disputing concerning the excellence of their respective religions, now mused in silence on what had fallen from his lips.

From the (London) Universal Theo. Magazine,

SKETCH OF THE MEMOIRS OF JOHN CALVIN.

We are now about to present the reader with the biography of *John Calvin*, a reformer of eminence, and whose *name* is well known in the religious world. His history affords a variety of particulars, and many valuable lessons may be learnt from the events by which his life was distinguished.—His opinions need no explanation, *they* are adopted by a large portion of the Christian community. This indeed makes it the more necessary to inquire into his character; and we shall endeavor to delineate its principal features with fidelity.

John Calvin (whose original name was *Cauvin*) was born at Noyon, Picardy, July, 1509. Having passed through the usual stages of education, particularly his grammar learning, and his philosophy at Paris, he was presented to the Church in 1521, but received no living till 1527, when he entered on the rectory of Marteville, which he exchanged soon after for the rectory of Point l'Eveque near Noyon. It is said that reading the scriptures, he conceived a dislike to the superstitions of popery, and accordingly quitted the church for the study of the law. In this branch of knowledge he made considerable progress, not however utterly relinquishing the study of divinity. The pursuits of theology occupied his leisure hours. Upon his father's death he return-

ed to Noyon, but soon went back to Paris, where he, in the 24th year of his age, wrote a commentary upon Seneca's Treatise on *Clemency*. Soon after this period he made himself known to such persons as had privately embraced the reformation. This disclosure therefore laid the foundation for that distinction among the reformers to which he afterwards attained,

It happened at this time that the rector of the university of Paris delivered a speech of which Calvin had furnished the materials; this speech greatly displeased the Sorbonne and parliament, and gave rise to persecution against the protestants, to avoid which, our reformer retired into the country. In 1524 he however returned to Paris again tho the renewal of further troubles, in which the protestants were involved, induced him soon to quit Paris altogether for Basil, where he studied the Hebrew language. About this period he published his *Institutions of the Christian Religion*, a work of considerable reputation. Its style has been admired for its elegance, and when we recollect the wide circle of topics which are there discussed, it may be termed a *body of divinity*. The dedication of it to Francis the 1st, King of France, contains manly sentiments, and is indeed marked by strong features of integrity. It must also be remembered that this work at its first appearance in 1535, was only the outlines of a larger publication in 1538, which was given to the public with the author's last corrections and augmentations. Its size in Latin and in French is that of a *small folio*; whether there has been a translation of it into the English language, we cannot say with certainty.

Having laid his institutions before the world, with the view of assisting the cause of protestantism, Calvin paid a visit to Italy in order to see the Dachess of Ferrara, a lady of eminent piety, by whom he was kindly received. On his return from Italy, he came back to France, whence he meant to proceed to Strasburg, but on account of the war then raging, it was necessary, for his safety, that he should pass through the Duke of Savoy's territories. This circumstance led him to Geneva, where the entreaties of a friend seem to have been the principal inducement to his settlement there. Indeed his friend, being of a warm and enthusiastic temper, solemnly declared to him, in the name of God, that if he would not stay, the curse of God would attend him, wherever he went, as seeking himself and not Christ. Calvin, therefore, was at length prevailed on to comply with the choice which the magistrates of Geneva had made of him, to be one of their ministers and professor of divinity.

In 1537, the year after his settlement at Geneva, he made the people declare their assent upon oath, to a confession of faith, containing a renunciation of popery. This magisterial step, however, did not prove sufficient for the extirpation of immorality. Calvin then refused the administration of the sacrament to them, which was the occasion of his and of his associates' banishment from the place. He betook himself to Strasburg, where he raised a church, of which he was the first minister, and in this city also he was appointed professor of divinity.

The next business in which this active reformer was engaged, is that of his being present at the diets of Worms and Ratisbon, where it was intended that religious differences should be brought to some kind of accommodation. Thither he went, accompanied by Bucer, and had a conference with Melancthon, of meek and quiet memory. The result of these diets, held at various times with the view of benefiting the church, is well known to the readers of ecclesiastical history. What a pity, that *right of private judgment* and *the exercise of liberty* did not prevent these fierce altercations, which, at best, were nothing more than the defence of human opinions, and, oftentimes terminated in deeds disgraceful to humanity!

The magistrates who were the cause of Calvin's banishment from Geneva being removed, he returned thither and settled there, in the year 1541. The first thing our reformer did, after his settlement, was the establishment of a consistorial jurisdiction with vast powers of censure and excommunication. This step was justly exclaimed against by many, as the revival of spiritual tyranny. "Agreeably to the spirit of this consistorial chamber, which some considered as a kind of inquisition, Calvin" (says one of his biographers) "proceeded to most unwarrantable lengths, to which he was but too easily impelled by a natural warmth and unrelenting hardness of temper." Of the truth of this assertion, the persecution of Servetus, a Spanish physician of great learning and piety, forms a memorable proof. He had written letters to Calvin on the Trinity, which the latter made the ground work of a prosecution, which ended only with the consignment of its victim to the flames!! Servetus had written several theological books, in which he had expressed himself with freedom on many of the topics of orthodoxy. All this raised the holy indignation of our reformer, and seems to

base extinguished every spark of humanity within him. Varillas affirms, that a letter had been seen at Paris, written by Calvin to Farel, his intimate friend, wherein is the following passage—"Servetus has sent me a large book, stuffed with idle fancies, and full of arrogance. He says, I shall find admirable things in it, and such as have not hitherto been heard of. He offers to come hither if I like it: but I will not engage my word; for if he comes, and if any regard be paid to my *authority, I shall not suffer him to escape with life!*" Sorbiere mentions this letter, and says that Grotius saw it at Paris, with words in it to this effect. When Servetus, therefore, arrived at Geneva, Calvin instantly informed the magistrates of his arrival; he was thrown into prison, and a prosecution commenced against him for heresy and blasphemy. The same biographer we have already quoted observes, that Calvin pursued him with a malevolence and fury which was manifestly personal, tho' no doubt that reformer easily persuaded himself it was all *pure zeal* for the cause of God and the glory of the church. The unhappy man was burnt alive, October the 27th, 1553, merely for his religious opinions, and with every imaginable circumstance of degradation and ignominy! Amongst the several frivolous charges brought against him, the principle was, which no doubt sealed his ruin, that "in the person of John Calvin, minister of the word of God, in the church of Geneva, he had defamed the doctrine that is preached, uttering all imaginable, injurious and blasphemous words against it."

Such was the end of Servetus, and such the conduct of Calvin in this horrible affair. It is true, the principles of religious liberty were not then understood: and this may be urged by way of extenuation. We allow this apology its full force, but must protest against that malignity with which the reformer pursued Servetus, even to the stake! The followers of Calvin have attempted to draw a veil over this part of his character. We must, however, confess, that after a full investigation of the subject, we pronounce it deserving of the severest reprobation.—To use the words of the compiler of the General Dictionary, "The death of Servetus left a stain on the character of Calvin which nothing can wipe out, because every body has believed that he acted in this affair from motives *merely personal:* the craftiness of address, and the management in causing Servetus to be apprehended and brought to trial; his furious and brutal treatment of him at the time of his trial, and his dissimulation and malevolence towards him, after his condemnation, will not suffer it to be doubted."

While Calvin was thus rigorously insisting on the rights of his consistory, in accusing and punishing *heretics*, he took care of the churches both abroad and at home. His pen was always in his hand, and he was indefatigable in the accomplishment of all his purposes. He died, May 27, 1664,* but with the particulars of his death we are unacquainted. He left behind writings on a vast variety of subjects. The edition of his works, published at Geneva, contains twelve volumes folio, which have been compressed into *nine* in the edition printed at Amsterdam, 1667. His *Institutes* appear to have excited the most attention, and indeed to have attracted the largest share of admiration.

Beza, who wrote his life, both in Latin and French, assures us, that Calvin knew men again after many years, whom he had seen but once, and that when he was interrupted for several hours, whilst he was dictating any thing, he would resume the thread of his discourse without being told where he broke off, and never forgot what he once committed to memory. He married about the age of thirty, and had a son, who died in infancy.

In private life Calvin appears to have been unexceptionable; but his passions were inflamed by the least opposition to his religious opinions. Had the goodness of this celebrated reformer's temper equalled the energies of his intellect, his character would have been far better entitled to the admiration of posterity. The amiable Dr. Watts, in his Lyric Poems, styles him the "awful Calvin!" Awful indeed, must be that mind, however vigorous, whence sprung *a system of divinity*, whose leading tenet consigns the majority of the human race, for a series of predestinated actions, to the horrors of ETERNAL MISERY.

SINCERITY—AN EXTRACT.

"If the *show* of any thing, be good for any thing, I am sure *sincerity* is better; for why does any man dissemble, or seem to be that which he is not, but because he thinks it good to have such a quality as he pretends to? For to counterfeit and dissemble, is to put on the appearance of some real excellency. Now the best way in the world for one to *seem* to be any thing is *really to be* what he would seem to be. It is always more troublesome to make good the pretence of a good quality, than to obtain it; and if a man have it not, it is ten to one but he is discovered to want it; and then all his pains and labor to seem to have it, are lost."

The following sentiment is from a sermon

* The above date is evidently a mistake.

of E. Logan. The history of the church vindicates its truth.

"Men grow furious only for error and absurdity. A concern for virtue has never yet shewn itself in deeds of violence; it has never made any inroads upon the peace of society; it has never trampled on the rights of conscience, or wielded the sword of persecution. It may have wept in silence at the corruption and depravity of man; it may have prayed and toiled with earnestness to reclaim him; but it has never burst forth in acts of hostility against even the most corrupt and depraved."

POETRY.

The following Hymn breathing the true spirit of the Gospel of the lowly Jesus may be new and interesting to many of our readers: there can we think, be little doubt respecting its authenticity: it was published soon after the Rev. E. Winchester's demise in a Hartford paper, attached to a brief biographical notice of the diceased—it is from this source we obtained it.—P. U. M.

HYMN,

Composed by the Rev. Elhanan Winchester and sung by him in his last moments

Farewell! dear friends in Christ, below,
I bid you all a short adieu;
My time is come, I long to go;
I trust I soon my Lord shall view.

I thank you for your kindness shown,
My Jesus will reward you all:
I leave you with my Lord above,
'Till he from earth your souls shall call.

Farewell! dear neighbors, brethren, friends,
I hope we soon shall meet with joy:
My heavenly Father for me sends,
I go, where nothing can annoy.

Adieu, to you mine enemies,
You that have sought to do me harm;
By slander, envy, rage and lies,—
But God upheld me with his arm,

I wish you all eternal life
I bear you not the least ill-will;
My soul is free from wrath and strife,
Tho' *me* you hate, I love *you* still.

Adieu, thou sun, ye stars, and moon,
No longer shall I need your light:
My God's my Sun, he makes my noon—
My day shall never change to night.

Adieu, to all things here below!
Vain world! I leave thy fleeting toys;
Adieu to sin, fear, pain, and woe!
And welcome bright, eternal joys.

Temptations, troubles, griefs, adieu!
Sorrows becloud my face no more;
I go to pleasures ever new,
Where toils, and strifes, and wars, are o'er.

Now I have done with earthly things,
And all to come is boundless bliss,
My eager spirit spreads her wings;
Jesus says "Come;" I answer "Yes,"

Weep not, dear friends, I tell you all,
I go to dwell with Christ, on high;
I hear my blessed Saviour's call,
And trusting in his promise, die.

Father! I come to thee; above;
All things below I leave behind;
The fountain of eternal love,
Is opened to my joyful mind.

Eternity! transporting sound!
While God exists my heav'n remains;
Fullness of joy, that knows no bound,
Shall make my soul forget her pains.

PERSECUTION.

Absurd and vain attempt to bind
With iron chains, the freeborn mind;
To force conviction, and reclaim
The wand'ring, by destructive flame!

Bold arrogance, to snatch from heaven
Dominion not to mortals given!
O'er conscience to usurp the throne;
Accountable to God alone!

Mad zeal! that fills the world with woe!
That hurls down kingdoms at a blow!
That wakens vengeance to devour
The foes of antichristian power!

Jesus, thy gentle law of love
Does no such cruelty approve;
Mild as thyself, thy doctrine wields
No arms, but what persuasion yields.

By proofs divine and reason strong,
It draws the willing soul along;
And conquests to thy church acquires
By eloquence, which Heaven inspires.

O happy, who are thus compell'd
To the rich feast, by Jesus held!
May we this blessing know, and prize
The light which liberty supplies.

Scott.

NOTICE.

The Black River Association of Universalists, will meet in Ellisburgh, on Wednesday and Thursday, the 8th and 9th of the present month, according to notice previously given.—Oct. 3, 1823.

ERRATUM.

In our last number, first page, second column and ninth line, after human, read *nature*.

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